

11-1960

Churches of Christ Salute You with a Herald of Truth: November Sermons

Herald of Truth

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HERALD



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TRUTH

CHURCHES OF CHRIST SALUTE YOU WITH THE

RADIO
SERMONS
•
NOVEMBER
1960

AN EVALUATION OF HERALD OF TRUTH

Firm Foundation November 1, 1960

Working with the elders of the Highland Church of Christ in making the 52 television films has been one of the most inspiring experiences of my life. It was difficult for me to realize how much was involved in getting together a talented crew of Christian men to produce the films. They then read every script, making suggestions quite often, viewed every film, and guided the entire process of the film making. In addition, they did the work of raising the money to produce the films. It is impossible for me to express adequately my admiration for their vision, their insight and their perseverance in a most difficult work.

Working under the direction of John Kirk, and with the other men who made up the film producing crew, I have come to appreciate what can be done when men spend themselves without reservation in the Lord's work. These men have literally worked night and day in order to present the gospel on schedule over the scores of television stations across the country.

All of us greatly appreciate the interest, the prayers, and the financial support that the brotherhood has given to this important work. As I leave the work, I want to tell all who may chance to read these lines that I believe that the Highland elders and the men who work under their direction are capable of doing a very great work in the year ahead. With Brother Holton to lead the way, I believe that the finest series ever to be made for the preaching of the gospel by means of television is just beginning. I urgently solicit the continued support of congregations and individual Christians all across the land in making the new series the success that it is capable of being.—Batsell B. Baxter.



June 20, 1960

We are really enjoying the program every Sunday morning. Have heard so many say it is the best program of its kind they have seen. We agree!

Mr. & Mrs. Dick Lyttle
Arcadia Church of Christ
Arcadit, Calif.

OUT OF THE MAIL BAG

October 22, 1960

Elders

Highland Church of Christ

Box 1858

Abilene, Texas

Dear Brethren:

We were privileged to view the pilot film of the new Herald of Truth program this week, and it was a real thrill to us. To see the dramatization of Ed Rockey's conversion, and through him, Ted Chivers' conversion, was most thrilling to us.

For years this congregation had been having fellowship with you in the Herald of Truth program, but we had seen no tangible results locally. However, about a year ago brother and sister Ted Chivers moved here from New York and began working with us.

Although brother Chivers has been ill much of the past year, he has had a part in leading about a dozen people to the Lord. One of these was a young man who finally made his decision at 3 o'clock in the morning, and was baptized the same hour of the night! Three days later this young man *saw* his first convert, a young lady, baptized into Christ!

Truly, the kingdom of God is like the mustard seed, and as the pilot film suggested, as it grows its influence extends far beyond what we can imagine in the beginning. And we have come to see that while the Lord may have been talking to individuals when he said, "Give, and it shall be given unto you," this principle applies to congregations as well, for now we are reaping souls which would not have been saved had the Herald of Truth which we helped support not been heard by Ed Rockey several years ago, clear across the continent!

I know the Lord is blessing you for your vision and zeal.

Yours in Christ,

Hal Hougey

Martinez Church of Christ

STATIONS CARRYING HERALD OF TRUTH TELEVISION PROGRAMS

CITY	STATION	CH.	TIME	CITY	STATION	CH.	TIME
KENTUCKY				SOUTH DAKOTA			
Louisville	WAVE	3	9:00 a.m.	Aberdeen	KXAB	9	
LOUISIANA				OHIO			
New Orleans	WVUE	13	11:30 a.m.	Cincinnati	WPOC	12	8:00 p.m. (Sat.)
Shreveport	KSLA	12	8:00 a.m.	OREGON			
MINNESOTA				Klamath Falls	KOTI	2	3:30 p.m.
Minneapolis	WCCO	4	8:00 a.m.	OKLAHOMA			
MAINE				Okla. City	KWTV	9	8:30 p.m.
Portland	WCSH	6	10:00 a.m.	PENNSYLVANIA			
MICHIGAN				Johnstown	WJAC	6	10:00 a.m.
Detroit	CKLW	9		SOUTH CAROLINA			
MINNESOTA				Charleston	WUSN	12	12:00 a.m.
Mankato	KEYC			TENNESSEE			
MISSISSIPPI				Chattanooga	WRGP	3	9:00 a.m.
Greenwood	WAOG	6	3:30 p.m.	TEXAS			
Jackson	WJTV	12	10:00 a.m.	Amarillo	KVII	7	8:30 p.m.
Meredian	WTOK	11	5:30 p.m. (Thur.)	El Paso	KELP	13	3:30 p.m.
MISSOURI				Fort Worth	KTVT	11	9:00 a.m.
Jefferson City	KRCG	13	2:00 p.m.	Harlingen	KGBT	4	3:50 p.m. (Sat.)
Springfield	KYTV	3		Wichita Falls	KFDX	3	8:30 a.m.
St. Louis	KTVI	2	9:30 a.m.	VIRGINIA			
MONTANA				Petersburg	WXEX	8	
Missoula	KMSO	13	3:30 p.m.	Portsmouth	WAVY	10	
NEBRASKA				WASHINGTON			
North Platte	KNOP	2	12:30 p.m.	Richland	KERP	5	
NEW YORK				Yakima	KNDO	23	
Buffalo	WKBW	7		Walla Walla	KNBS		4:00 p.m.
NORTH CAROLINA				WEST VIRGINIA			
Asheville	WISE	62	6:30 p.m.	Charleston	WCHS		1:00 p.m.
Asheville	WLOS	13	9:00 a.m.	Bluefield	WHIS	6	9:15 a.m. (Fri.)
Greensboro	WFMY	2	1:00 p.m. (Sat.)	WYOMING			
Wilmington	WECT	6	12:00 a.m.	Casper	KTWO	2	4:00 p.m.
NORTH DAKOTA							
Williston	KUMV	8	4:00 p.m.				

STATIONS CARRYING HERALD OF TRUTH TELEVISION PROGRAMS

CITY	STATION	CH.	TIME	CITY	STATION	CH.	TIME
ALABAMA				Orlando	WLOF		
Birmingham	WBRC	6		Panama City	WLHD	7	5:30 p.m.
			(Wed.)	GEORGIA			
Decatur	WMSL	23	5:00 p.m.	FLORIDA			
Huntsville	WASG	31	5:30 p.m.	Atlanta	WAGA	5	8:30 a.m.
Mobile	WALA	10	9:00 a.m.	Augusta	WRDW		
Montgomery	WCOV	20	11:30 a.m.	Savannah	WSAV	3	
ALASKA				ILLINOIS			
Fairbanks	KFAR		5:30 p.m.	Harrisburg	WSIL	3	1:30 p.m.
Juneau	KINY		1:30 p.m.				(Wed.)
ARIZONA				Quincy	WGEM	10	11:00 a.m.
Tuscon	KOLD	13	10:45 a.m.	INDIANA			
CALIFORNIA				Ft. Wayne	WPTA	21	12:00 a.m.
Bakersfield	KLYD	17	10:30 a.m.	Indianapolis	WTTV	4	2:30 p.m.
San Francisco	KGO	7	9:00 a.m.	KANSAS			
COLORADO				Great Bend	KCKT		
Colo. Spgs.	KRDO	13	3:00 p.m.	Topeka	WIBW	10	8:30 a.m.
Denver	KBTB	9	12:30 p.m.				
Gr. Junction	KREX	5	10:00 a.m.				

Sept. 25, 1960

To Whom it May Concern:

Please send me a copy of your program, Sunday, Sept. 25th; "One Truth, One God." I believe that is the correct title, but I'm not for sure. I would appreciate any help or guidance you can give me through the mail, pertaining to the Church of Christ. Is the Church of Christ and the First Christian Church the same? If not, what is the difference? I am a member of the _____ Church but I am not living a Christian life. I want to live for Christ. I am mixed up in my beliefs and am searching for a church home. Your program this Sunday made me think it's what I'm looking for, I believe. From this letter you can probably see how my thoughts are jumbled. I hope you can understand them.

Mrs. M. A. A.

-Ky.

RESPECT THAT VOICE

ABC and MBS Networks

By E. R. HARPER

Radio Sermon No. 458

November 6, 1960

Today I begin a study which I trust shall prove interesting to us all. I know my lessons are different, as some tell us, but we mean for them to be, for churches of Christ are different! We have a plea all our own, distinct from all others. Truth is always that way. It has to differ with all things contrary to it. While different in our plea, yet we are kind (or try to be) and anxious to help you. We are not mad at any one, nor do we feel unkindly toward those who differ with us. We are neighbors and friends and we are determined to continue that way. However, we believe we are preaching the truth that saves the souls of men and we want you to hear our plea kindly, and then if you do not agree with us, it is up to God at the judgement to decide if you have obeyed His commands while here. These commands we are presenting to you from time to time. In this lesson I shall stress the importance of hearing and respecting the "voice from heaven" that shall one day shake, not only the earth, but heaven itself. I bid you listen now to the writer of Hebrews as we read from Hebrews, chapter 12, verses 18 through 26. Get your Bible and follow with me. I am reading from the King James Version. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more . . . But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Now listen to your Bible as I continue to read, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

Here we read of a voice that one time shook the earth, but when that voice was to speak again, as then, it would "shake the heavens." In this is pictured the giving of the law by Moses on Mount Sinai in the midst of the thunderings, and lightnings, the smoke and the sounding of the trumpets. It was here that the voice of God shook the earth as the mount upon which he stood was caused to tremble. It was "Mount Sinai" at which both men and beast should die if they

but so much as touched it. From this mountain spoke this voice referred to by the writer of Hebrews, as "him that spake on earth." The warning here in Hebrews 12 to the Hebrew Christians was, "See that ye refuse not him that speaketh." This is the Lord, our Christ; our Savior that now speaketh. I bid you listen to the reason given here for listening to the voice of our Saviour who now speaks to us. Your Bible says, "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." That this is our Saviour of whom he here speaks I am sure we understand. When we by faith stand on the Mount of Transfiguration and read such passages as Matthew 17:5 where your Bible says, "This is my beloved Son in whom I am well pleased; hear ye him"; when we turn to Hebrews chapter 1, verses 1 through 2 and hear our Bible say, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds"; and last, but by no means least, when we see and hear our blessed Saviour, in the shadow of Calvary's cross, with the nail prints in His hands, saying to His apostles, "All power is given unto me in heaven and in earth," we must know that this voice that one time shook the earth is now speaking to us, not through Moses but through His Son, our only Savior. This voice that shook the earth then, spake through Moses; the voice that now speaks and shall again speak is speaking to us through Christ Jesus, our Lord. His voice we must not refuse, nor must we despise.

How Escape?

In Hebrews, chapter 2, verses 1-3 the writer has this to say, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Now why give this earnest heed? And remember, he was writing to Christians. Your Bible says, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him"? Here the question is asked, "how shall we escape?" Since every disobedience and every transgression received a just recompense of reward under the law of Moses, which law was to be removed, the writer is emphasizing the fact that now to refuse to hear the voice of our Master who speaks from heaven, not from Mount Sinai, is to incur the wrath of Him, by whose precious blood all Christians have been consecrated. This recompense of reward that shall come to those who refuse this voice shall be much more severe than that under Moses. The punishment shall be as much greater in its severity as is the law of Christ greater than the law of Moses; as the voice of Him who speaks from heaven is more glorious and more powerful than that of His servant, Moses. This is further emphasized

by the writer of Hebrews as in chapter 10:28-29. Here your Bible reads, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?" Then the next verse says, "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people." Be it remembered, friends, that the writer of Hebrews is addressing the Hebrew Christians, warning them of this punishment that could come upon them, though they were Christians. Yes, they could be lost and punished with a punishment much more severe than that of dying without mercy under the law of Moses. There is but one death more severe, that is the "second death"; the banishment from the presence of God forever. No wonder this writer is pleading with them in chapter 12:25, "See that ye refuse not him, that speaketh." Why this admonition? My friends, to refuse Him; to despise Him, to fail to "respect that voice" is to be punished with everlasting destruction from the presence of God (II Thessalonians 1:8-9). It is here Paul says all who "obey not the gospel of Christ shall be punished with everlasting destruction from the presence of God."

Despising God — What Does It Mean?

In our reading from Hebrews 10:28 we found this expression, "He that despised Moses' law." What does it mean to "despise" the law of God? This is vital to the proper understanding of the discussion of this lesson introduced today. Let us now turn to our Bible to establish the scriptural meaning of the expression "despising God" or "despising the law of God." Could it mean not to hear His voice? Could it mean not to obey His voice? In Leviticus 26:14-16 we find these words and they are dynamic words. I bid you hear them. "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments but that ye break my covenant; I also will do this unto you." My friends, you need to read the judgments here, threatened to be brought upon Israel if they despised God's commandments, not to do them. In Numbers 15:31 your Bible says, "Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off." Again we read, this time from the prophet Isaiah, Chapter 30, verses 12 and 13: "Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." The prophet Amos said to Israel in Amos 2:4, "I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err." Last but not least in this

list of Bible quotations, showing what it means to "despise" the Lord, I read to you from your Bible, this time from Luke 10:16 as the Lord Himself speaks to the seventy, "He that heareth you heareth me; and he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me."

The Only Conclusion

From these passages there is but one conclusion to which our minds may come; that is, that to refuse to obey the commands of God, to refuse to hear this voice from heaven, is to despise God. Now, says your Bible, those back under the Old Testament, under Moses, because they "despised Moses' law" died "without mercy" and then it asks the question, "Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" Those who tread under their feet the Son of God are those who refuse to hear this voice speaking from heaven today, through His revealed will, the Bible. Ridicule having to obey the commands of God to be saved if you will; call having to obey them to be saved being saved by your own works if you must; call having to obey the commands of God to be saved as the "filthy rags" of Isaiah 64:6, but remember when such is done and men are caused to come to the judgment bar of God having failed to obey God's commandments, they have despised God and no man has ever lived to despise God and be blessed of Him, whom he has despised, without first correcting this attitude by obeying the voice of God. Yes, I say "Respect that Voice" that speaks from heaven today through Jesus Christ our Lord; that voice that not only shook burning Mount Sinai, but which voice shall one day shake the heaven itself. Paul in I Corinthians 10:11 says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall." Now, in spite of such warnings we are being taught that "once saved" there is, there can be, no danger of falling and that man does not have to do anything to be saved. What is the admonition given to us in these examples written for us in the Old Testament? Just this: If we despise God's word, if we respect not His voice, by obeying not His commands, the wrath of God shall be meted out upon us as upon Israel. Again I say, "Respect That Voice" that today is speaking from heaven, which voice shall one day shake not only the earth, but the heavens also. There is but one way to respect it and that is by obeying what that voice commands. That voice, my friends, gives no non-essential commands! This we must remember!

What That Voice Has Said

Our most vital and soul-searching question now is, "What has that voice commanded us to do to be saved?" No matter whether we understand the why of the command or not, no matter if we can see no reason for its being given, even though it should look foolish to us poor

human beings, if that voice has spoken to command it, then "Respect That Voice"; do what it commands and trust that voice all the way, for the personal salvation of your poor sin-sick soul. You can't save yourself and there remains nothing to do but to "Respect That Voice" that speaks from heaven to us today through the New Testament of our Lord; His gospel plan of salvation.

Great Commission

Let us stand with this voice in the shadow of Calvary; let us look at those nail-scarred hands, that the sword-pierced side. Let us hear Him say, "Go ye therefore, and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit;" let us go with this voice to the Mount of Olives, just outside the city of Jerusalem. Let us, with Him, await the coming of the cloud to wing Him back to His heavenly home where a proud and anxious Father awaits the coming of His humble, obedient, loving and submissive Son; coming in honor and glory to receive the promised throne of His father David! Hear Him on this glorious occasion say to His beloved apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Follow this illustrious Son to the throne upon which He is to sit until the end of time. See Him as He looks down upon the Pentecost scene when the Holy Spirit, promised by Him to His apostles, comes to guide them into all truth. Hear the great multitude as it cries from penitent hearts, "Men and brethren, what shall we do?" Hear that voice from heaven as it speaks through Peter by the Holy Spirit and commands them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Listen to the record in verse 41 where it reads, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls;" and verse 47 says, "And the Lord added to the church daily such as should be saved." Now verse 44 says, "And all that believed were together." Who was this number here referred to as "all that believed"? Those and only those who in verses 41 and 47 were baptized and added to the church; this many and no more. This being true, then the believer of Mark 16:16 that is saved, is the baptized believer. The one refusing to be baptized in Mark 16:16 is the unbeliever, for he has despised the command of God, he respected not this voice! These commands are the commands coming from this voice that speaks from heaven which voice the writer begs of us, "See that you refuse not;" for, said he, "If they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." It is up to you. It is your soul that must be saved; it is the soul of your child. My prayer for you, in the name of Christ our Savior, Whose voice we must hear, is that you hear this voice; that you respect this voice that now speaks, which voice shall one day

shake not the earth only, but even heaven itself. That voice promises in Mark 16:16, that "He that believeth and is baptized shall be saved" and in Acts 2:38, that he that "repents and is baptized in the name of Jesus Christ" shall receive the remission of sins and be added to the church by the Lord Himself. Yes, my friends, I beg of you, "Respect That Voice" that now is speaking to us by Christ Jesus our Lord, through the New Testament, God's revelation to man. This just can't be wrong!

OUT OF THE MAIL BAG

New York 27, N. Y.
Sept. 12, 1960

Dear Rev.:

Kindly send me a copy of your sermon on "The Singularity of Churches", No. 449. I heard it delivered about two Sundays ago and thought it was quite inspirational and authentic and truthful. I shall be very delighted to receive any scriptural data from you which might help me to find salvation.

Thanks,
J. H. R.

September 20, 1960

Dear Sir:

I listen to your program every Sunday morning on radio station WWCC, Bremen, Ga. I enjoy it very much. I only wish that there were more good preachers like you that would preach the gospel the way you do. I thank God for you and I pray that he will bless your radio work.

I enjoyed the sermon that you preached Sunday very much. I would like to have a copy of it. The title of it was, "Why I Believe in Christ." The number of it was 451.

I'm a young girl, only 18 years old. I've been a Christian for only one year and a few days. It is a great help to me to listen to good Christian radio programs like yours.

Miss Audra M. Chandler
Route 2, Box 201
Tallapoosa, Ga.

MOUNT SION—THE CITY OF THE LIVING GOD

ABC and MBS Networks

By E. R. HARPER

Radio Sermon No. 459

November 13, 1960

Today, my friends, I am discussing with you the subject announced: Mount Sion, the City of the Living God, as found in Hebrews 12:18-29. This is one of the Bible's greatest chapters. I believe this chapter correctly understood and cleared up, would cure much of our religious confusion that exists today in our religious thinking, a division that is undermining the faith in our Bible. This Babylon of religions is the feeding ground for infidelity, the tranquilizing balm to lull the religious world into complacency, the beginning of a new "dark age." This so-called "universal church," composed of multitudes of divided religions, I firmly believe will meet the fate described by the Lord in Matthew chapter 12 and verse 25. Here the Master plainly states, "Every city or house divided against itself shall not stand." Many are the times we have seen the crumbling, fading, destructive seeds of religious division parading its deathly surrender right before our eyes, yes even now in our generation. Groups so tragically divided that there is no real dynamic Christian fellowship between them, no easing of religious tension and divisions that will enable them to lay aside what they themselves declare to be nonessential differences, and unite upon the Bible and it alone, discarding all human creeds and human disciplines. For there to be any semblance of unity among such divergent groups there must be a compromising of their convictions and of their practices, for the teaching of their distinctive doctrines would completely destroy all unity of action in any endeavor of a cooperative nature. True Bible Christianity is the only power that can correct this terrible tragedy. Its eternal principles are beautifully set forth in various forms of divine illustrations and commands found in Hebrews, chapter 12. In this chapter we find the beautiful contrast between the law of Moses given on Mount Sinai and the law of Christ given by our Lord. We find the unanswerable truth, our New Testament, being heaven's revelation to man, that the old Jewish regime has given way to the Christian era, to the church of Christ, to the kingdom of our Lord and Savior Jesus Christ; and that the blood of Christ, called here the "blood of sprinkling" is better far than that offered by Abel; and last, that Christ is the mediator of a "new covenant," which can only mean that the Old Covenant of which Moses was mediator, is no longer in force. I bid you hear the writer beginning with Hebrews, Chapter 12, verse 18 through 29. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard intreated that the word should not be spoken to them any more: for they could not endure that which was commanded. And if so much as a beast touch

the mountain, it shall be stoned, or thrust through with a dart: But ye are come—now listen my friends to this reading please—But ye are come unto mount Sion, and unto the city of the living God, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Thus is the end of our Bible quotation which shall serve as the basis for our discussion of these vital truths. The beautiful, yet awesome description of the giving of the law of Moses on Mount Sinai, recorded in Exodus, chapters 19 through 20, is definitely pictured as that which was being "removed." In its place God gave us, "Mount Sion—the city of the living God—the heavenly Jerusalem—the general assembly and church of the first born" which is the kingdom that cannot be moved. This city, this heavenly Jerusalem, this kingdom are all governed by this new covenant of which the writer declares Christ is its mediator. These are all one and the same people.

Now why all this change? Why the removing of the old system given on Mount Sinai? Why the ushering in of this new covenant? Why the giving to us this church of the firstborn, this kingdom that cannot be shaken nor moved? Will you listen as your Bible answers for us this question? In verse 28 it reads, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Why did God give us this kingdom, this church? That we may "serve him acceptably, with reverence and godly fear." Outside this "Mount Sion," this "heavenly Jerusalem," which is the "church," this "kingdom that cannot be moved," man cannot "serve God acceptably with reverence and godly fear."

Hebrews, chapter 12 and verse 23 contains one of the most profound statements in our Bible, a startling truth to many shall be revealed as we study this chapter. If you have been taught that your name may be enrolled in heaven regardless of your being a member of the church the Lord built, which in Hebrews 12 is called the "church of the firstborn," then I beg of you to listen carefully as I read to you again Hebrews 12, verses 22-23: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn (now listen my friends) whose names are written in

heaven"—Now this question. Whose names are written in heaven? Only those who are of this general assembly, the church of the firstborn. He was pointing out to the Jewish Christians that they were no longer to look to Mount Sinai that burned with fire enveloped in darkness and smoke and tempest, for they have now come unto the church of the firstborn, the general assembly, the kingdom promised them, which cannot be moved. That they now have Jesus Christ as their mediator, not Moses, that they now have a new covenant, dedicated not by the blood of animals, but by the blood of Christ and now being a part of this church of the firstborn they have their names enrolled in heaven.

My friends this being true, then there is no such thing as a man's being saved, his name enrolled in heaven, if he be not in this general assembly—this church of the firstborn. This has to be the church promised by the Lord in Matthew 16:18 for He built no other. No wonder the writer of Hebrews, in chapter 12 and verses 25 through 27 warns them as follows: "See that ye refuse not him that speaketh"—that you "turn not away from him that speaketh from heaven," for one day, says the writer, that voice shall shake not only the earth but also heaven.

That you may know I am not alone in my understanding of this chapter and its referring to the church the Lord built, I now give to you excerpts from the following men:

Adam Clark in his commentary on Hebrews 12 says, "In order to enter fully into the apostle's meaning we must observe that the church, which is called here the city of the living God, the heavenly Jerusalem and Mount Sion, is represented under the notion of a city," then he says, "The heavenly Jerusalem: this phrase means the church of the New Testament."

Matthew Henry in his commentary on Hebrews 12 says, "Here the apostle goes on to engage the professing Hebrews to perseverance in their Christian course and conflict and not to relapse again into Judaism. This he does by showing how much the state of the gospel-church differs from that of the Jewish church."

Joseph S. Extell in the Pulpit Commentary says regarding this chapter "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." We do not apply these words to heaven, but to the church upon earth, the kingdom of Christ here and now." Also in speaking of this church he has this to say, "Its members are heirs to a glorious inheritance."

These men all give testimony to the truthfulness of my lesson today that the writer of Hebrews, chapter 12, verses 18-29 has reference to the church established upon the earth. This being the evident truth of this chapter, then our only conclusion can be, it seems to me, that to be saved, to have one's name enrolled in heaven, one must be a member of this church discussed by this writer of the Hebrew letter and that church is the church the Lord built. Referring to this church, Mr. Extell further says, "This amazing corporation every Christian became a member of at the moment of his conversion to God." This being true then there could be no Christians outside this "amazing

corporation," which Mr. Extell calls the church upon the earth. That this is the absolute truth we have but to read Acts chapter 2 and verse 47 where your Bible says, "The Lord added to the church daily such as should be saved." All the saved in Acts, chapter 2, were a part of the church. Only those who in Acts 2:38, "repented and were baptized in the name of Jesus Christ for the remission of sins" were added by the Lord to the church as recorded in verses 41-47. They, and they only, had their names enrolled in heaven.

Much of our confusion today, concerning this great chapter comes about because of the failure of so many to understand what the church of the New Testament really is. Much of my mail shows they are confused. They have in their minds that the church he speaks of here is some "invisible," some "mystical," some "unorganized-detached" body of people who have never been baptized, who have no written law by which to be governed, no organization of which they are a vital part.

They become more or less "drifters" in a sea of religious confusion. No, my friends, your Bible knows no such! Such theories strive to make a difference in what they call the "visible church" and the "invisible" or the "mystical" body of Christ. They have them made up of two different groups. They have them entering the "invisible church" one way and the so called "visible" or "mystical" church another. Friends, there is no such thing taught in all your Bible. All became members of the church the Lord built just alike. The church in every city recorded in your New Testament was made up of people who "believed and were baptized." There is not an exception to this.

The church of the Lord is that group of people called out of the world to serve God. That is the meaning of the expression, "the church of the Lord." Now the government that rules this called-out group is this "kingdom that cannot be moved."

There is not one example in the New Testament where any man of God ever appeared in any city presenting to the people two churches, one the visible and the other the invisible, with different ways of entering each. Paul plainly declares in Ephesians 4, verse 4, "There is one body" and I Corinthians 12:20 that there is "but one body." Now this body is the church, Ephesians 1:22-23. It is in this body, this church, therefore, that the writer of Hebrews declared they must be to have their "names enrolled in heaven."

That the denominations of today cannot make up this church of which Hebrews 12 speaks is certain because there was not one of them in existence when Hebrews 12 was written. The Lord in Acts 2:47 was adding to the church. This was in A. D. 33, centuries before a single denomination was on earth. Therefore the different denominations cannot be God's arrangement by which men are to serve Him because Christians served Him long years, yes a millennium of years before a single modern denomination was ever heard of. This true, the church of the Bible cannot be some kind of "mystical, invisible, universal" group of divided religions, organized by the Lord for the purpose of serving God on earth, for Christians were serving Him

THE HERALD OF TRUTH MAY BE HEARD OVER THESE ABC AND MBS STATIONS

CITY	STATION	TIME	CITY	STATION	TIME
ALABAMA			COLORADO		
Anniston	WHMA	4:30 p.m.	Denver	KOSI	8:00 a.m.
Auburn	WAUD	1:30 p.m.	CONNECTICUT		
Bay Minette	WBCA	12:30 p.m.	Torrington	WTOR	5:35 p.m.
Birmingham	WTAV	8:30 a.m.	FLORIDA		
Clanton	WKLF		Fort Pierce	WARN	7:45 a.m.
Decatur	WAJF	1:05 p.m.	Jacksonville	WPDQ	8:30 a.m.
Dothan	WOOF	12:30 p.m.	Miami	WMIE	5:30 p.m.
Eufaula	WULA	4:35 p.m.	Milton	WSRA	
Flomaton	WTCB	8:30 a.m.	New Smyrna		
Florence	WOWL	4:00 p.m.	Beach	WSBB	5:35 p.m.
Foley	WHEP	1:00 p.m.	Tampa	WSUN	7:30 a.m.
Sylacuaga	WFEB	4:35 p.m.	Vero Beach	WTTB	
Talladega	WHTB	1:00 p.m.	Winter Haven	WSIR	6:35 p.m.
		(Sat.)	GEORGIA		
Troy	WTBF	4:35 p.m.	Albany	WALB	2:30 p.m.
Tuscaloosa	WNPT		Bremen	WWCG	8:30 a.m.
ALASKA			Brunswick	WGIC	6:30 p.m.
Fairbanks	KFRB	8:30 a.m.	Cartersville	WBHF	6:35 p.m.
Sitka	KIFW	9:00 p.m.			(EDT)
		(Wed.)	Columbus	WPNX	1:30 p.m.
ARIZONA			Cordele	WMJM	6:35 p.m.
Flagstaff	KCLS	8:00 a.m.			(EDT)
Sierra Vista	KHFH	1:30 p.m.	Fitzgerald	WBHB	
ARKANSAS			Griffin	WKEU	7:35 a.m.
Berryville	KTCN	7:45 a.m.	Hinesville	WGML	
Blytheville	KLCN	8:30 a.m.	LaGrange	WLAG	9:00 a.m.
Camden	KAMD	4:35 p.m.	Macon	WRPB	3:25 p.m.
Corning	KCCB	1:30 p.m.	Rome	WLAQ	7:15 p.m.
Fort Smith	KFSA	9:00 p.m.	Thomson	WTWA	6:35 p.m.
Jonesboro	KBTM	5:35 p.m.	Valdosta	WGOV	2:30 p.m.
Little Rock	KARK	5:30 p.m.	West Point	WRLD	
McGehee	KVSA	9:00 a.m.	IDAHO		
Prescott	KTPA		Albion	KMVC	
CALIFORNIA			Burley	KBAR	
Chico	KPAY	7:35 a.m.	Idaho Falls	KID	8:00 a.m.
Los Angeles	KABC	3:30 p.m.	Nampa	KFDX	1:30 p.m.
Needles	KSFE	7:00 a.m.	Rupert	KAYT	9:00 a.m.
Paso Robles	KPRL	5:35 p.m.	Sandpoint	KSPT	9:00 a.m.
Redding	KSDA		ILLINOIS		
San Diego	KGB	8:30 p.m.	Peoria	WPEO	
San Francisco	KGO	3:30 p.m.	INDIANA		
San Luis			Lafayette	WASK	9:35 a.m.
Obispo	KVEC	7:35 p.m.	North Vernon	WOCH	8:30 a.m.
Stockton	KWGC	3:30 p.m.	Vincennes	WAOV	5:35 p.m.

THE HERALD OF TRUTH MAY BE HEARD OVER THESE ABC AND MBS STATIONS

CITY	STATION	TIME	CITY	STATION	TIME
IOWA			MISSOURI		
Fort Dodge	KVFD	8:05 a.m.	Cape Girardeau	KFVS	7:30 p.m.
Sioux City	KSCJ	10:30 p.m.	Dexter	KDEX	
KANSAS			Kansas City	KCMO	8:30 a.m.
Saline	KSAL	7:35 a.m.	Rolla	KTTR	1:00 p.m.
KENTUCKY			St. Joseph	KRES	6:35 p.m.
Bowling			St. Louis	KXEN	8:30 a.m.
Green	WKCT	1:30 p.m.	MONTANA		
Danville	WHIR	5:35 p.m.	Anaconda	KANA	8:05 a.m.
Henderson	WSOJ	7:00 a.m.	Bozeman	KBMN	7:45 a.m.
Hopkinsville	WKOJ	7:15 a.m.	Lewiston	KXLO	
Madisonville	WFMW	6:35 p.m.	NEBRASKA		
Mayfield	WNGO	2:30 p.m.	Kearney	KGFV	8:05 a.m.
Owensboro	WOMI		Omaha	KOWH	
Paducah	WPAD	8:30 a.m.	NEVADA		
Paintsville	WSIP	4:35 p.m.	Reno	KMEO	
Pikeville	WPKE	6:35 p.m.	NEW HAMPSHIRE		
Somerset	WSFC	4:35 p.m.	Keene	WKNE	1:05 p.m.
LOUISIANA			NEW MEXICO		
Baton Rouge	WYNK	1:30 p.m.	Artesia	KSVP	6:35 p.m.
Bogalusa	WIKC	5:35 p.m.	NEW YORK		
Lake Charles	KLOU		Malone	WICY	6:35 p.m.
Shreveport	KRMD	1:30 p.m.			(EDT)
Winnfield	KVOL	8:00 a.m.	Massena	WMSA	7:00 p.m.
MARYLAND					(Sat.)
Hagerstown	WJEJ	2:30 p.m.	New York City	WABC	2:30 p.m.
MICHIGAN			Ogdensburg	WELB	6:35 p.m.
Detroit	WXYZ	8:00 p.m.			(EDT)
Escanaba	WDBC		NORTH CAROLINA		
Flint	WTRX	8:00 a.m.	Burlington	WBBB	6:35 p.m.
Ludington	WKLA	2:30 p.m.			(EDT)
Muskegon	WKBZ	6:30 p.m.	Clinton	WRRZ	
MINNESOTA			Durham	WTKI	2:30 p.m.
Eveleth	WEVE	5:35 p.m.			(EDT)
Montevideo	KDMA		Gastonia	WGNC	2:30 p.m.
MISSISSIPPI			Goldsboro	WFMC	1:00 p.m.
Brookhaven	WJMD	4:35 p.m.	Greensboro	WGEB	
Centerville	WGLC	8:00 a.m.	Henderson-		
Greenwood	WABG	4:30 p.m.	ville	WHKP	2:30 p.m.
Jackson	WJDZ	9:30 p.m.	Hickory	WHKY	2:30 p.m.
Laurel	WLAU	1:30 p.m.	Lenoir	WJRI	6:35 p.m.
Natchez	WNAT	2:00 p.m.			(EDT)
Vicksburg	WQBC	5:35 p.m.	Mt. Airy	WSYD	6:35 p.m.
					(EDT)
			Reidsville	WFRC	

THE HERALD OF TRUTH MAY BE HEARD OVER THESE ABC AND MBS STATIONS

CITY	STATION	TIME	CITY	STATION	TIME
Roanoke			SOUTH CAROLINA		
Rapids	WCBT	6:35 p.m.	Bennettsville	WBSC	6:35 p.m.
		(EDT)	Charleston	WOKE	2:30 p.m.
Wilson	WGTM	6:35 p.m.	Florence	WFX	8:00 p.m.
NORTH DAKOTA			Georgetown	WGHN	6:35 p.m.
Devils Lake	KDLR	4:35 p.m.			(EDT)
Grand Forks	KILO	1:00 p.m.	Hartsville	WHSC	6:35 p.m.
OHIO			Rock Hill	WRHI	6:35 p.m.
Ironton	WIRO	6:35 p.m.	SOUTH DAKOTA		
		(EDT)	Huron	KIJV	5:35 p.m.
Toledo	WTOL	9:30 a.m.	Mitchell	KORN	5:35 p.m.
OKLAHOMA			Watertown	KWAT	5:30 p.m.
Ardmore	KVSO	1:30 p.m.	TENNESSEE		
Enid	KCRC	6:00 p.m.	Athens	WLAR	4:35 p.m.
Oklahoma City	KBYE	2:00 p.m.	Columbia	WKRM	1:30 p.m.
Lawton	KSWO	9:00 p.m.	Dayton	WDNT	
Poteau	KLCO	1:00 p.m.	Fayetteville	WEKR	7:00 p.m.
Tulsa	KTUL	8:30 a.m.	Jackson	WTJS	1:30 p.m.
Wewoka	KWSH	1:30 p.m.	Johnson City	WETB	8:05 a.m.
OREGON			Lebanon	KGAL	5:00 p.m.
Astoria	KAST	6:35 p.m.	Lexington	WDXL	1:00 p.m.
Coquille	KWRO	8:30 a.m.	Livingston	WLIV	5:35 p.m.
Eugene	KASH	4:30 p.m.	Manchester	WHSR	
Lake View	KQIK	8:30 a.m.	Morristown	WCRK	9:35 p.m.
Lebanon	KGAL	5:00 p.m.	Murfreesboro	WGNS	
Portland	KWJJ	3:30 p.m.	McMinnville	WBMC	1:30 p.m.
PENNSYLVANIA			Nashville	WSIX	7:00 p.m.
Coatesville	WCOJ	5:30 p.m.	Oak Ridge	WOKE	9:00 a.m.
Huntingdon	WHUN		Oneida	WBNT	
Johnstown	WCRO	8:00 a.m.	TEXAS		
Lock Haven	WBPZ	6:35 p.m.	Abilene	KRBC	8:15 a.m.
Milton	WMLP		Amarillo	KGNC	1:30 p.m.
Phillipsburg	WPHB	9:00 a.m.	Bay City	KIOX	5:35 p.m.
State College	WMAJ	9:00 a.m.	Big Spring	KBST	1:30 p.m.
		(EDT)	Borger	KHUZ	5:05 p.m.
St. Mary's	WKBI	6:35 p.m.	Brownwood	KBWD	7:30 p.m.
Tyrone-			Clarksburg	KCAR	8:30 a.m.
Altoona	WTRN	7:35 a.m.	Dallas	KSKY	2:05 p.m.
Washington	WJPA	8:35 a.m.	Eagle Pass	KEPS	
Wellsboro	WNBT	6:35 p.m.	Freport	KBRZ	
		(EDT)	Graham	KSWA	4:30 p.m.
Wilkes-Barre	WILK	7:30 a.m.	Houston	KXYZ	10:05 p.m.
			Huntsville	KSAM	6:00 p.m.

THE HERALD OF TRUTH MAY BE HEARD OVER THESE ABC AND MBS STATIONS

CITY	STATION	TIME	CITY	STATION	TIME
Littlefield	KZZN		New		
Longview	KFRO	1:30 p.m.	Martinsville	WETZ	1:00 p.m.
Midland	KCRS	1:30 p.m.	Parkersburg	WTAP	8:00 a.m.
Monahans	KVKM	4:35 p.m.	St. Albans	WKLC	9:30 a.m.
Nacogdoches	KEEE		Wheeling	WKWK	9:00 p.m.
Pampa	KHHH		Williamson	WMTH	5:35 p.m.
Pampa	KPDN	4:35 p.m.			
Perryton	KEYE	8:15 a.m.			
Pleasanton	KBOP	8:30 p.m.			
Rosenberg	KFRD	9:00 a.m.			
San Angelo	KGKL	1:30 p.m.			
San Antonio	KMAC	8:00 a.m.			
Texarkana	KCMC				
UTAH					
Provo	KIXX	3:30 p.m.			
VERMONT					
Brattleboro	WKVT	1:05 p.m.			
VIRGINIA					
Bristol	WFHG	6:35 p.m. (EDT)			
Fredericksburg	WFVA	8:30 a.m.			
Petersburg	WSSV	6:35 p.m. (EDT)			
Radford	WRAD				
Waynesboro	WAYB	6:35 p.m. (EDT)			
WASHINGTON					
Mt. Vernon	KBRC	9:30 a.m.			
Omak	KOMW	9:15 a.m.			
Walla Walla	KTEL	3:30 p.m.			
Wenatchee	KUEN	10:15 a.m.			
WEST VIRGINIA					
Fairmount	WTCS	2:30 p.m.			
Logan	WLOG	6:35 p.m. (EDT)			
Montgomery	WMON	6:35 p.m.			

This list is not 100% correct due to frequent changes.

All times are Sunday unless otherwise indicated.

Check your local newspaper or radio station for times not listed.

acceptably in the church then, never having lived to be in a denomination. Since therefore, the Christians of the first century were in the church, since they served God then acceptably with reverence and godly fear without a single denomination, I ask this question, seriously, Where did all these divided denominations come from? Who built them? Why do we need them since the people of the first century did not need them, but were "together" as one body, one church?

Having now arrived at the truth that this "Mount Sion—this city of the living God—this heavenly Jerusalem" is the general assembly, the church of the firstborn, whose names are written in heaven, I feel we must conclude that to have one's name enrolled in heaven one must be in this "church of the first born," referred to in Hebrews chapter 12. From this conclusion there is no escape. Are you a member of this church? Or, are you in some denomination unknown to the Bible in the first century, an institution in which not one person held membership during the days of the apostles? Think this over seriously. We today become members of the church of Hebrews, chapter 12, just as they did in the days of the apostles. We must come believing in the Christ of Hebrews 12, repenting of our sins as did they, and every person must be baptized as were all those who entered this church of the first century. This you may know by reading your Bible from Acts, chapter 2 through Acts 19. In these chapters you will find where the churches in Jerusalem, Samaria, Macedonia, Ephesus, and Corinth and others had their beginning. All "believed and were baptized." Not an exception and your Bible is right. Will you not come today believing and repenting, be baptized, every one of you as were they, that your names may be enrolled in heaven as were theirs? Yes, my good people, this "Mount-Sion — the city of the living God — the heavenly Jerusalem of Hebrews 12:22 is the church of our blessed Lord and Savior Jesus Christ. Their names are enrolled with Him in heaven. Why not enroll your name with Him in heaven now, by becoming a member of this same church, is my prayer for you and yours in the name of Christ our blessed Lord. Be listening for my sermons on "The Immovable Kingdom of Hebrews 12:28.

Hazel, Ky.

Oct. 15, 1960

I am sorry I am this late with my T.V. contribution so I am enclosing for Nov. also.

It seems to me this program is doing a wonderful work and I am glad I can have a small part in it. I am hoping the very best will come of it and that it will continue to meet with God's approval.

Yours in Christ,
Mrs. Ina Nesbitt

THAT IMMOVABLE KINGDOM

ABC and MBS Networks

By E. R. HARPER

Radio Sermon No. 460

November 20, 1960

I am discussing today one of the most vital of all subjects relating to man and his salvation, namely: "That Immovable Kingdom" referred to in Hebrews 12, verse 28 where your Bible reads, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

In this chapter we have found the contrast between the law of Moses and the new covenant of which Christ is the mediator; the superiority of the blood of Christ over that of animals offered by Abel; that only those who are members of the church of the firstborn have their names "written in heaven"; that Mount Sion, the city of the living God, this heavenly Jerusalem, all refer to the church, the general assembly of the Lord. It is in this chapter we are warned to "refuse not him that speaketh" for they escaped not who refused him that spake on earth, and then warns them that the punishment to be meted out to those who refuse to hear the voice of him that now speaks from heaven, shall be much more severe. He calls to their attention that the voice from heaven shall not only shake the earth, but next time it shall shake also heaven.

Now in his conclusion of all these great facts the writer has this to say, "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Here he is simply pointing out to them that the old regime of Moses was never intended to remain forever, but was destined to give way to that which should never be destroyed; "which cannot be moved." That "which cannot be moved" is this kingdom mentioned in verse 28. This kingdom, this church, this general assembly; this city of the living God, this heavenly Jerusalem of Hebrews 2 are all one and the same people at the same time on earth, all becoming a part of this great unfolding scheme of the Lord by which mankind was to be saved and brought back to the tree of life.

What Kingdom?

Now the vital question here is, What kingdom is the writer speaking of? Is it the kingdom promised to the seed of David by the Old Testament prophets? Or is it another kingdom of which no prophet has spoken? It will be a pleasure today to present ample proof from both the Old and the New Testaments, that this is the kingdom spoken of by the Old Testament prophets. The burden of this lesson will be to

establish beyond what seems to me to be unanswerable proof that the Christians in the first century had received the kingdom promised to the seed of David. If this is done then the theories presented to us today setting forth the idea that the kingdom promised to the seed of David when He came was not fulfilled but postponed until the second coming of Christ, will have been proven to be false theories. This I will endeavor to do for we do not believe that any promise of the Lord concerning what He purposed to do was defeated.

II Samuel 7:12-13

In II Samuel, chapter 7, verses 12-13, Nathan by the order of the Lord made to David this promise, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build and house for my name, and I will establish the throne of his kingdom for ever." No one denies that Christ is this seed, but for the sake of absolute proof that Christ is this promised seed, I read to you from Galatians 3:16 where Paul says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Again in Revelation 22:16 your Bible says, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." In Acts 2:30 Peter declares, "Therefore . . . knowing that God had sworn with an oath to him (that is, to David), that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne." That this seed of whom the promise was made to Abraham and to David was the Christ, I feel there can be no disagreement. The question is, Is this "immovable kingdom" of Hebrews 12 which they had already received, is it this kingdom promised to Christ, the seed of David? If so, that kingdom has been here for almost two thousand years and we do not have to look for its establishment at the second advent of Christ.

Isaiah

Let us now turn to Isaiah, chapter 2, verses 2-3. Here your Bible says, "And it shall come to pass (not may, but shall come to pass) in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." That mountain represents governments in your Bible, in the field of prophetic utterances. I feel I should not have to establish this, for it has always been so understood. But as we bring Bible proof to you in all things that we present from time to time,

I will now read to you from Daniel, chapter 2 to establish the fact that mountain in prophecy does represent government or kingdoms. In verse 34 Daniel says, in the description of the king's dream, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Now reading from verses 44-45 of this same chapter, we hear Daniel saying, "And in the days of these kings (the kings of this image described in Daniel chapter 2) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Now here it is stated that this "dream is certain and the interpretation thereof sure." There will be no failure in its being established. In this we see this "stone" in verse 34 which became a "great mountain" in verse 35, is likewise the "kingdom" of verse 44 "which shall never be destroyed," for this stone which became this "mountain filling the whole earth," and this "kingdom that shall stand forever" in verse 44, do exactly the same thing: They survive in the destruction of the iron, brass, silver, and gold, all of which represent governments to break them to pieces and consume them.

This being true, then the "mountain of the Lord's house" in Isaiah's prophecy can mean nothing else other than the "kingdom" of Daniel's prophecy. They are not two separate and distinct mountains; two separate and distinct kingdoms. They are the same kingdom promised David, by Nathan in II Samuel 7:12-13. Our question again is, Is this the same kingdom spoken of by the writer of Hebrews, chapter 12? Or is this kingdom of Hebrews 12, which they had at that time received, an entirely different kingdom? If so where in the Old Testament is there a prophecy by any Old Testament prophet which foretells of this kingdom of Hebrews 12 as one entirely separate and distinct from the one promised to Christ in II Samuel 7:12-13? Now what is the difference in this kingdom of Hebrews 12:27 that cannot be moved and the one in Daniel 2:44 which your Bible declares, "Shall never be destroyed"; that "Shall stand forever"? If they be not the same then what is to happen when this "kingdom that shall stand forever" and that "shall never be destroyed" comes into conflict with this "kingdom that cannot be shaken," which is "immovable"? If it be not the kingdom of II Samuel 7 and Daniel 2, then to whose seed was this kingdom promised? Be it remembered that the kingdom of the Old Testament prophecies was promised to David's seed only, which is Christ. Again I ask, Who was to receive this kingdom of Hebrews 12 if it be not the

kingdom of prophecy? Who was to be its king if it were not the kingdom of Daniel 2 and II Samuel 7? My good friends, it is the same kingdom, and Christ, its rightful heir, was most certainly reigning at the time of Hebrews 12 as King on David's throne, just as Peter in Acts 2:30-31 declared in the quotation I read to you a few moments past.

What Kingdom Was At Hand?

Now come with me to Matthew 3:2 where John the Baptist says "Repent ye: for the kingdom of heaven is at hand." What kingdom was this? Again in Mark 1:15 Christ Himself says, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." What time was fulfilled? What kingdom was at hand? It had to be the one promised before these statements were made. Was this a different kingdom from the one of Hebrews 12? In Matthew 6:10 the Lord taught His disciples to pray, "Thy kingdom come." What kingdom was this they were praying should come? Is it different from this one that had already come in Hebrews 12:28? For in Hebrews 12:28 they had already received a kingdom that could "not be moved." Had this part of the Lord's Prayer, as we so commonly hear it called, been answered? Or was this an altogether different kingdom from that which the Lord said was at hand and for which He was teaching them to pray? No, my friends, it was not a different kingdom! The kingdom promised in the Old Testament was the one spoken of by John and the one for which the Lord taught them to pray. It had already come in Hebrews 12, the prayer had been answered, and the kingdom had been in existence since Pentecost, Acts chapter 2. Let me give you one more passage concerning this kingdom. In Luke 23:42 we have the words of the most popular thief who ever lived on earth, so far as the religious world is concerned. He is quoted, possibly more than the Saviour is quoted; out of setting to be sure, but quoted just the same! Here are his words, "Lord, remember me when thou comest into thy kingdom." Two things I want to stress here. If this thief knew anything at all, he knew Christ had not yet come into His kingdom. The next thing is, If this thief knew anything at all, he knew the kingdom of Christ had not at that time been set up but was to be after Christ died. What kingdom did the thief have in mind? Again, if you have your Bible open, turn with me to Mark 14:25 and hear Christ saying, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." The kingdom wasn't there at that time, but I press again, What kingdom was this of which God spoke? Was this to be one different from the one they had already received in Hebrews 12? It has to be either the kingdom of the Old Testament prophets, or the one of Hebrews 12, if they be different. They are not different. They are the same. The Lord's table was partaken of by the church in Corinth, showing the church and the kingdom of the Old Testament, the kingdom of Hebrews 12, are all the same people, partaking of the supper in the kingdom of the Lord as they partook of it in the church at Corinth, I Corinthians 10:16-

17; I Corinthians 11: 19-30; and Acts 20:7. If there be any doubt in your mind concerning this being the supper commanded by the Lord in Luke 22:30 to be observed in His kingdom, then listen to Paul in I Corinthians 11:23 as he says, "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me." Now where were His disciples to "eat and drink"? In Luke 22:29 Christ, having instituted the supper, says to His disciples with Him, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Since by the direction of the Spirit they were eating and drinking at the Lord's table in the church at Corinth and in the church in Troas, Acts 20:7, we must conclude they were also eating and drinking in His kingdom, else the Spirit violated the command of God, took the supper out of His kingdom, and placed it in the church. Another thing. They were to eat and drink in the church at Corinth to "show forth the Lord's death till he come." Now at His coming this eating and drinking at the Lord's table was to end. If it is to end at His coming and His kingdom is not set up until His second coming, then pray tell me when and where anyone will ever eat and drink at His table in the Lord's kingdom if they were not doing this in I Corinthians 11 and Acts 20:7? This forever establishes the fact that the church and the kingdom are the same people on the earth at the same time. The church is the people called out to serve God; the kingdom is the government over them while they serve God. Hence, when they eat in the church, they eat also in the kingdom. The question now is, Is this kingdom, this church, in which they were then eating and drinking, which they had this time received, was it that kingdom promised to the seed of David in the Old Testament? If not what kingdom was it? It is that same kingdom.

Why This Kingdom?

As I close this lesson today, I wish again to call to your attention the reason why this kingdom was theirs at that time. Your Bible says, "Wherefore we receive a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." If not in this kingdom; if this kingdom has not been set up then there is no "serving God acceptably" with grace; nor is there any such thing as serving Him in "reverence and godly fear" since the passing of the law of Moses and the ushering in of the New Testament. Ah, my friends! This immovable kingdom which they had received was the promised kingdom of the Old Testament prophets. Christ was her king; all Christians were her subjects, citizens of the kingdom of Christ our Lord. God's promises did not fail. We do not have to await the coming of this kingdom. It has been here for nearly two thousand years. Will you not come today, hearing the voice that speaks from heaven, believing this voice, repenting of your sins, and with faith in the

Christ whose voice we must hear through His revelation to man, the Bible, be baptized that you may be saved, knowing that voice has said, "He that believeth and is baptized shall be saved," Mark 16:16, is my prayer in His blessed name.

Be listening for the subject, "How Men Became Citizens of This Immovable Kingdom."

Church of Christ
501 W. 8th St.
Cisco, Texas
Sept. 11, 1960

Highland Church of Christ
Elders c/o Mr. John F. Reese
Herald of Truth Radio and Television Program
Dear Bro. Reese:

In regard to your encouraging letter of August 30, 1960, we couldn't say "no" We held our regular business meeting of the Church this afternoon, and considered this wonderful work of our beloved Savior Jesus Christ. We don't think it advisable to place greater burden on the members than they are able to bear, for we are just meeting our budget towards a successful operation (in the black), for which we are grateful, in the interest of this church doing a good job for the love Christ and His Kingdom.

Our intentions are to do that which we can with God's help: The Lord willing that we live, we plan to take a special contribution on the fifth Sunday in November. The amount that you are to receive will be at least \$50.00 regardless of how little we receive on this day; but, through some encouragement, by preparing them for this special offering for which we are praying, we will send you everything over \$200.00 (which we need to cover our operating expenses).

May God bless every individual effort in this great program for good, helping us to love those precious lost, dying souls before it is too late.

Yours in good faith,
By Halley Parker
For the Elders

CITIZENSHIP IN THAT IMMOVABLE KINGDOM

ABC and MBS Networks

By E. R. HARPER

Radio Sermon No. 461

November 27, 1960

Today I am discussing with you the subject announced, "Citizenship In That Immovable Kingdom." In Hebrews 12:28, the Bible says, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Having found in a former study of this great chapter that this "Immovable kingdom," the "City of the living God," this "heavenly Jerusalem," the "church of the first-born," are all one and the same people, it shall now be my glorious privilege to present to you the Bible way of becoming citizens of this "immovable kingdom," this "church of the first-born."

In Matthew 16:18-19, Christ said to Peter, "I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven." Here Christ used two terms: church and kingdom. It is thought that the church is one thing and the kingdom another, each existing at different times. It is commonly taught that the Lord had intended setting up His kingdom when He came to earth but having been rejected, as they claim, by the Jewish nation, that He postponed the kingdom and in its stead built the church. That at His second coming He will again try to establish His kingdom. Of course, if He intended to set it up at His first advent and was defeated, what assurance do we have that He will succeed at His second coming? No my friends, there is no need arguing about the kingdom's not being here for Hebrews 12:28 just plainly said they at that time were receiving that immovable kingdom and no man can find any other kingdom ever promised by any Old Testament prophet save the kingdom promised to the seed of David, which promise is found in II Samuel 7:12-13. In this we have the two-fold promise of the "kingdom" and the "church" which the prophet calls a "house for my name." The house here built by the seed of David for the name of Jehovah is the church promised in Matthew 16:18 for Christ never built any other house for Jehovah than the church. In I Timothy 3:15 Paul says, "I write this unto thee that thou mayest know how to behave thyself in the house of God, which is the church of the living God." Now what is the difference in the two expressions? It is simply this; the church is the people called out of the world to serve and worship God. The kingdom is the government ruling over this called out group (the church) to serve God. Christ is the "head" of this group when spoken of as a "body" Ephesians 1:22-23. With reference to this kingdom, Christ is its king. In I Timothy 6:15 your Bible says in speaking of the appearing of the Lord, "Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords." Remember

CITIZENSHIP IN THAT IMMOVABLE KINGDOM

Page 27

Christ is the "only potentate, King of kings, and Lord of lords." This being true that Christ is the only one, then all others who have, may, or should ever claim to be this "King of kings" and Lord of lords" before whom all men, nations and kings must bow, could be nothing more than an impostor. We must conclude therefore from the meaning of the expressions, church and kingdom, that they are the same people, living on earth at the same time. The premillennial theory has them divided into periods of time with the church existing first. They have the church caught up with the Lord and ceasing to exist and the Lord returning to earth setting up His Kingdom for a 1000 years. They have two different laws by which men enter each. I shall show to you today that people were in both the "church" and the "kingdom" at the same time, at the same places, and that they entered them by the same system. I have just read to you where Christ said in Matthew 16:18-19 "I will build my church—and I will give unto thee the keys of the kingdom of heaven." Here we have them used interchangeably, just as the expressions kingdom and house are used in II Samuel 7:12-13, just as "mountain" and "house of God" are used to refer to the same people in Isaiah chapter 2, and Micah, chapter 4. This twofold idea of the church and the kingdom runs throughout the New Testament.

In Acts chapter 2, verses 16,17 and 29-35, Peter quotes the prophecies of Joel chapter 2, verses 28-32; Psalms 110:1-4; II Samuel 7:12-13 as having been fulfilled that day. II Samuel 7:12-13 says "When thy days are fulfilled and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever." This Peter quotes as being fulfilled on the day of Pentecost when he said: "Therefore being a prophet and knowing that God hath sworn with an oath (that is to David), to him, that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne." Here we have the "throne of David," which can mean but one thing the "kingdom of David" with Christ sitting upon it then as the rightful heir to the throne. Now in verse 47 your Bible says, "And the Lord added to the church daily such as should be saved." Here you have both the "kingdom" and the "church" at the same time and made up of the same people. The people constituted the church; the called out to serve God, and the "throne of David" with Christ reigning as its king, constituted its form of government, that should rule this called out group, the church.

You ask, Brother Harper, what did these people in Acts, chapter 2, do to become members of this church and citizens of His kingdom? In verse 37, they asked "men and brethren, what shall we do?" To this question, Peter gave this answer, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Verse 41 says, "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls." This is what they did. They heard the gospel of Christ, they believed that gospel story concerning

the Christ, they repented of their sins, and every one was baptized in the name of the Lord for the remission of sins. This number, and this number only, became members of the church and citizens of the kingdom of Christ on David's throne. Peter did not divide the church and the kingdom by giving to them two laws by which to enter each. This is the kingdom of the Old Testament prophets, it is the kingdom of Hebrews 12:28 which they had at that time received and which kingdom could not be moved. The kingdom in Hebrews 12:28 is the kingdom of Daniel 2:44 which should stand forever, that should never be destroyed.

In Acts 8:12, we read these words, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Here Philip was preaching the kingdom of God to the people of Samaria. What kingdom was this? Only one had been promised. It had been in existence since Pentecost, Acts, chapter 2, and here is Philip preaching this kingdom to them. What did they do? The Bible says "They were baptized, both men and women" when they believed Philip's preaching. But says one, You have here only the kingdom. Where is the church in Samaria? Turn with me now to Acts 9:31, very next chapter, and your Bible reads "Then had the churches rest throughout all Judea and Galilee and Samaria and were edified." Again we have both the "church" and the "kingdom" in Samaria at the same time, made up of the very same people and all had to believe and be baptized, both men and women, Acts 8:12. What Kingdom is this? What church is this? It is the one of II Samuel 7:12-13 and Hebrews 12:28. There was none other promised. If so where? Here the church did not have to cease or be caught up in some kind of rapture with the Lord, for the kingdom to be established on earth. They were both here at the same time, made up of the same people.

Turn with me now to your Bible, this time to Colossians, chapter 1, and verses 12 through 13. It reads, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." That this refers to Christ there can be no mistake for verse 14 identifies Him too plainly for there to be any question. Since therefore this is Christ to whom reference is made, we are now justified in saying that Paul and the brethren in Colosse were all in the kingdom of Christ. Was this the kingdom of II Samuel 7:12,13? of Isaiah 2:2-4? of Daniel 2:44? of Matthew 16:19? of Hebrews 12:28? If not, what kingdom is it? What prophet foretold of this kingdom into which they had been translated, here called the "kingdom of God's dear Son" if this be not the kingdom spoken of by the prophets? My friends, why fight your Bible? Why deny this kingdom has been established and teach men that it was postponed until after the Lord's return and by such make your Bible a book of false promises? The alleged failure of the promises of the Old Testament prophets concerning the kingdom is the reason why we have all this confusion in our religious thinking. They say Christ came for the specific pur-

pose of setting up His kingdom but was defeated and yet Paul plainly states in Colossians 1:13 that he and the people to whom he is writing had all at that very time, been "translated into the kingdom of God's dear Son."

"But" says one, "Brother Harper, now it is up to you to find the church in Colosse at this same time." Well, they did not deny the existence of the church at this time, they only deny the existence of the kingdom of Christ. But to accommodate the mind that may question my lesson today, I now read to you verse 18, of this same chapter, "And he, that is Christ, is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Yes, here again we have both the church and the kingdom at the same time, in the same place, and composed of the same people. The terms are used exactly in this connection as they were in II Samuel 7:12,13 and as in Isaiah 2:2-4, and as used by the Lord in Matthew 16:18,19, interchangeably, the one including the other for the church is the people "called out" to serve the Lord and the kingdom is the kind of government that would rule over them with Christ as their king.

Our question now is: What had they done to be made citizens of the "kingdom of God's dear Son" and members of His Church? I shall show you that they also had to believe and be baptized, that at the time of this writing they had actually been baptized. In verse 4 of this same chapter we read, "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints" and in Colossians, chapter 2 and verse 12, your Bible says, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Yes, my friends, they had to believe in Christ Jesus, and they had to be buried with Him by baptism, wherein they were likewise raised with Him. So again we find that citizenship in this kingdom of God's dear Son and membership in His church both came about by the same process, by believing and being baptized, by a burial and a resurrection in the act of baptism. This is it!

As my closing argument to prove to you that the kingdom of Christ is here now and has been since the days of the apostles, I now invite your attention to the last book in your Bible, the book of Revelation, chapter 1 and verse 9. If you have not been convinced thus far, surely this will forever settle this great truth in your heart. Hear John, as he writes by the Spirit, says in verse 9, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." For whose testimony? That of Jesus Christ. What is that testimony, John? "I, John am in the kingdom of Jesus Christ." Isn't it strange that men, in the face of such plain statements as this will rise up and deny that the kingdom of Christ has been established and shall not be

until His second coming? But who are these that are in this kingdom of Christ? Are they also members of the church? Listen to whom he wrote this letter. In verse 11, here is what your Bible says, "What thou seest, write in a book and send it unto the seven churches which are in Asia." Again, we have the kingdom of Christ and the church at the same time, in the same places, and composed of the very same people. The church did not have to be caught up with Christ for a period of tribulation, during which time the Lord destroys the kingdoms of this earth after which the Lord returns with the people who made up His church and with them establish or set up this kingdom promised by the prophets. Both the kingdom and the church were on earth at this time.

Our question now is, what had they done to become citizens of this kingdom and members of this church? One of these churches was the church in Ephesus. It was the church to whom He addressed His first letter in Revelation, chapter 2. Now, turn with me to Acts 19:1-10, and we have the beginning of the church in Ephesus. It reads, "And he said unto them, Unto what then were ye baptized? And they said, 'Unto John's baptism. Then said Paul unto them, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus,' and in verse 7 it says, 'And the number of men were about twelve.' Here again, in order to become citizens of the kingdom of Christ and members of His church, they had to believe in Christ Jesus and be baptized in the name of the Lord, just as did all the others from Pentecost to the closing of God's book. My friends, there is no other way. Do we not know our Bible has to be correct? If believing in Christ and being baptized as He commanded were demanded of every one in the Bible who was added to the church and who became citizens of this kingdom of Christ, do we not know we shall have to do the same?

As I now conclude I believe I have established, beyond doubt, that this "immovable kingdom" of Hebrews 12:28 which they had received at that time has to be the kingdom spoken of by the Old Testament prophets; that it is the kingdom promised by the Lord in Matthew 16:19; that it is the kingdom that shall never be destroyed, Daniel 2:44 and that cannot be moved, Hebrews 12:28. I have proven that the church and the kingdom were here on earth at the same time, to the same people, and in the same place. That all people became citizens of this kingdom and members of this church by the same process, by believing and being baptized for there was not one single exception to this in all the examples given in your Bible. We do not have to await the Lord's second coming for this kingdom. It is here now. Since all men, to become citizens of this kingdom, have to be born of "water and the Spirit" do we doubt now that the way to be born of water and the Spirit is to do what they did? For who would deny that those we have read about today were born again? So, as I close,

I beg of you in the language of the writer of Hebrews 12:25-29, refuse not this voice that now speaks from heaven, whose voice shall one day shake not only the earth but heaven itself. Become a part of this immovable kingdom for Paul in I Corinthians 15:24 says it is to be "delivered up to God, even the Father" and you can't afford not to be among that number delivered by the Lord to our heaven's Father to live with Him throughout all eternity. My prayer in His holy name is that you will do today what they did there and become members of His church and citizens of His kingdom.

Rt. 1; Box 2575

Oct. 17, 1960

Lathrop, Calif.

Gentlemen,

Here is my check for \$15.00. I believe the audio-visual method of teaching the Bible is the most effective method of this modern age. I'm glad to help out whenever I can. God bless you in this work.

Sincerely,

Mrs. Gladys J. Percival

Columbia, Tenn.

Oct. 6, 1960

Dear Brethren:

I'm enclosing a check to the amount of \$5.00 to help in a small way the great work being done by the cooperation of congregations and individuals thru the Herald of Truth — a magnificent way of spreading the gospel.

Your sister in Christ,

Mrs. Annie Trimble

OUT OF THE MAIL BAG

Stephens, Ark.

May 20, 1960

Herald of Truth,
Abilene, Texas
Gentlemen:

Enclosed check for \$10.00 for the Herald of Truth. You have done a wonderful job and my wee bit goes to help. I am too old to work any more so my help is small, I will send more when I can.

It is wonderful to think more has been done for our Lord in the last 10 years than the previous 50 years, I have been permitted to see the progress made in the past 50 years as I have been a member longer than that.

May God's richest blessings be with all who are doing this wonderful job.

Yours in Christ

W. H. Hogg

Oct. 24, 1960

Highland Church of Christ
Box 1858

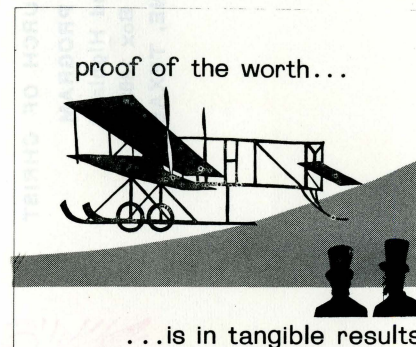
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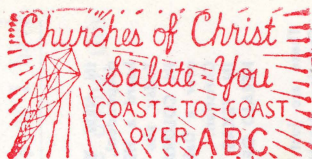
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